

THE
HISTORY
OF THE
UNIVERSITY OF OXFORD

TO THE DEATH OF
WILLIAM THE CONQUEROR,

VETERA MAJESTAS QUÆDAM, ET (UT SIC DIXERIM,) RELIGIO COMMENDAT.

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LIST OF

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T H E
H I S T O R Y
O F T H E
UNIVERSITY of OXFORD.

 IRC. A. M. 2855, and 1180,
before *Christ*, *Gerion*,^a and 12^b The
more learned Greeks accompa- Greeks 1st
nied the Conqueror *Brutus*, coming.
into this isle;—others, soon after, delighted with

^a In omni Græcorum sapientia præstantissimus, præfato Regi Bryto a consiliis erat: instituit Principum filios in moribus & scientiis: Græco sermone in sacris utebatur. — He flourished A. M. 2840, before Christ, 1130, as Bale says, when Heli was the Jewish High Priest. Scrip. Brit. l. 1. ch. 10. Pont. Virunnius in hist. Brit. l. 1. — Wood. hist. Univ. f. 3. edit. a J. Fell. Ep. & Univ. Oxon. anno 1674.

^b Milton Engl. hist. p. 11. among whom was *Dares*, a physician, *A grete Clerke* (i. e. Scholar) com with him alsoe,

The whyche was callyd Corineus ibo. — Id. Bale, l. 2. p. 3.

Contestantib. plerisq. Chronicis, &c. — From the testimony of very many antient chronicles it is declared, that certain Greek philosophers attended King Brute and his Trojans, at his entrance into Albion, with triumph, A. fol. a B. fol. 1. b. C. fol. 1. b. &c. C. C. in D. fol. 1. a. in bib. Cotton. Id. in lib. in Arch. Bodl. intitled, *Diversorum privilegiorum, statutorum & rerum memorabilium almae Universitatis Oxon.* — Id. Fitzherbert Oxon. Acad. descriptio edit. 1602. — *Ut chronica docent, ipsi magnæ literaturæ viri a Græcis cum ipso eorum Rege supradicto Bruto novum locum, pro eorum habitatione, congruum eligeant.* — In Hist. R. Angl. MSS. in bib. Cotton sub effigie Vespasiani A. 12.

a relation of the country,^c came and seated themselves with them, at a place, the most agreeable and convenient, *at that time*, for study, called in their native or mother tongue^d, *Greeklade*,^e &c.—a word made upon the

Settled at
Greeklade.

“ The Historie of the Universitie of Oxford seemeth to referre its
“ beginning to certaine Greeke philosophers that came into this
“ island with *Brute*, and placed themselves in a place not *farre*
“ *distaunt from Oxforde*.” — Grafton Chron. anno 872.

Velleius Paterculus assigns the reason of the Greeks thus adventuring into foreign countries, that they might disseminate learning to the rude *Albions*; and what wise King would deny them schools or a seminary for the useful purpose? And the King, who is represented wise and good, and uncommonly skilled in the Greek learning (preface to Bishop *Tanner de Scriptorib.*) would not deny himself the company of learned men to converse or advise with. — He published in Greek, *ad Pandasium Reg. ep. 1. ad Trojanorum Profugos ep. plures; legesq. Britannicas lib. 1.* which Mr. *Harding*, in his Chron. ch. 14, affirms, were collected from the Trojan customs. id. Bale. l. 1. ch. 8.

^c Perceiving the isle to be not only the greatest in circuit, but also the most plenteous of everie thing necessarie to man, the ayre most wholesome and temperate, the earth most apt to bring forth all things that maye susteyne the flesh of beeves and muttons most sweet and delicate, the wool most fine, not lacking anie thing of metall, having abundance of wood and timber to builde with; Also great and fayr ryvers, with great lakes and meeres of fresh water, and as well in them as the sea, wherebye the countrie is environed, there was great plenty of fishes of divers sorts most apt to be eaten.—They wonderinge and rejoycynge at their goode and fortunate arrival, &c. Grafton Chron. 4 part, p. 33. — but chiefly for its rivers and groves were they delighted with this situation.—*Propter annum, pratorum & nemorum adjacentium amanitatem, &c. Id MSS. in Cotton. — Sic fiti letantur lares.*

^d *Patria Lingua.*—Leland in cygn. Cant. in voce *Isidis vadium*.

^e The various names by which this place has been called, will not suffer to ascertain its genuine or true derivation; but this appears by no means of a Greek original.—*Grec.* (Saxon) Greek (i.e.) their situation, and *Lade*, (Celt.) on the confines of, or upon the river (*Isis*); or from the Saxon *Lade*, *profectio*, the coming of the Greeks hereto, Sax. Dict. a Manning.

The above author, Mr. Leland, interprets his meaning of its name, by *Greescke Lond* and *Greeclond*, (i. e.) these *Greeks land* or place where they cast their first lot, or erected their primary study or school, near the *Ballefitum. de Reg. in Hearne, p. 21. so Orasus, 1. 1. on Tyrecalond, has the habitation or country of the Greeks.* But Mr. Bullet deriving the name totally from the Celtic, a species of the Greek language, forms this etymology of it:—*Grachelade, antiennement Greeklade, Bourgon ou lse recoit trois ou quatre petites rivieres*

occasion; *vocabulo a re nato*; Id. Leland.—*quod illic viri eximie docti Græcam profiterentur linguam*,—because these very learned men professed, and taught there the Greek tongue.¹

Others were seated at a place equally eligible for its wholesomeness and convenience,² near the other, hence called *And Latin-Lade.*

Latin-Lade. This was destined for a *Latin* school.³

—These two languages comprehended the

rivieres Grachel. *en composition.* *Monceau, tas* (an heap or number) & *ad riviere*; (i. e.) A city situated on the river Isis, receiving three or four rivers, or their branches. *Memoirs on Celt. language* v. 3. 361.—In an old Saxon MS. treating of estates belonging to monasteries (the Saxons calling all places destined to literature by this name) *Greeklade*, and Oxon are thus consolidated or incorporated, 7 20 *Upecelabe hypp xiv hund hiba 7 xv hund hiba 20 Oxnaforda*, 1400 hides belong to *Greeklade*, and 1500 hides to *Oxenford*; which throws a great light, says Mr. Wheloc, not in *Bede*, l. 4. ch. 2. to this very antient history, and gives us reason to suppose that *Greekelade* and *Oxon* were originally the same in their full extent, or but one place.—And the farms or estates which belonged to the *Grækeladians*, after their quitting the former place for the latter, were brought into one stock, as their common patrimony.—In bib. Cotton. ad fin. *Bedæ*, p. 347.—It has been the opinion of many, that *Greeklad*, *Bellefitum*, *Lechlade*, *Ryd-yben*, were but so many terms synonymous for *Oxon*.—Vid. authors in *Terr. Fil.*—And all the old charts speak of *Greeklad* as contiguous, or adjoining to *Oxford*.—Of *Cripleit*, alias in MSS. *Grapblade*, &c. q. 2 *γραφον* et *αγρον*, near *Medley*, half a mile from hence.—Vid. in *Hist. City*.—Add to this, a general tradition has ever prevailed, that the old University stood a little west of *St. Giles's* church, in the suburbs of *Oxon*.—*Extra Portam. Boreal. ejusd. civit.* *Chron. Hyde MSS.* Vid. & *Hist. City*.—The Right Rev. Editor of *Camden's Britannia* explodes his and others opinion who make *Creeklade* in *Wilts* the seat of our primitive learning. It is evidently another Word, and derived from a far different cause. *Brit. edit. 1695*, p. 258. n. 2. Nor is it, like the other, attended with, or seated on many rivers, or their branches; but the *Isis pleno petit abveo Creekladum*.—Leland *Com. in Cygn.* v. 9.—The *Historiographer of Gloucestershire*, *Sir Robert Atkins*, also as much decries this notion.—Vid. his *Hist. of Glouc. in Lechlade*.

¹ *Primo adducti sunt cum Trojanis per Brutum Græci philosophi, a quibus postea locus eorum studiis deputatus Greeklade dicebatur, ex lib. Univ. Oxon. Leland coll. v. 4. 167.*

² *A quo quidem loco (Greeklade) non multum distante situ, medici qui erant inter eos periti locum iis appropriarunt congruum & situ salubrem, &c.*—*Rois in hist. R. Angl.*

³ *Latinelade*, ubi olim schola Latinorum, quæ modo vocatur *Letthelade juxta Oxoniam*.—Fuerunt ante ista tempora duo studia in

learning of the greatest parts of the then known world. At these they continued till a more fit or larger place was assigned them, for collecting their scattered and increasing parties, in order for a more general seminary or *study*.—By favour of the Founder, these philosophers were pitched upon to contrive and order the situation of the city.ⁱ

Removed No sooner was the new seat erected or to Bellofi- made fit for their reception, than they tum. repaired to it, as to a well laid out garden, calling it their *Belle situm*, or sweet situation.^k

Anglia; Unum de *Latino*, & aliud de *Græco*; quorum unum Græci posuerunt apud Greglade qui modo dicitur *Kirklade*, & ibidem linguam *Græcam* pro tempore docuerunt.—Aliud vero *Latini* posuerunt apud *Latinelade*, quæ modo vocatur *Lechlade juxta Oxoniam* linguam ibi latinam docentes. MSS. in bib. Cotton. sub effig. Tiberi. Num. C. 13 edit. cum aliis Hist. Lond. 1652.

This latter seminary of learning has probably lost its name and place, but by the terms, *juxta Oxon. q. juncta* (Ainsworth dict. in verb.) *nigh, near to, or hard by*.—*Non longe ab Oxonia*.—"Not far distant from Oxenford," and such like expressions, it evidently implies this could not be meant of Lechlade in Wilts, above 24 miles distant from hence, and more than an antient day's journey.

ⁱ He laid the foundation of that long-continued and learned University, now called Oxford, 1st *Caer-Mennit*, (pro *Memphric*)—*Percy Enderbye Hist. Brit. ed. 1661*.

Sunt qui tradiderunt ortum nascentis *Academix Oxoniensis* ad proximum post evictam *Trojam* seculum ad *Memphricum* Regem & Auctorem posse referri *Fitzherbert in Acad. descript. -- Leland, v. 9, 115*.

Walter de Burly, Fell. of Merton Coll. Oxon. Tutor to King Ed. III. and deservedly for his eminent learning stiled *profundus*, speaking of the healthy situation of Oxford, and its selection for the seat of the Muses, *Notanda, inquit, sunt tria; quod civitas sana erit, quæ versus Boream & Orientem plana est & aperta, & Austrum occidentemq. versus montosa, propter puritatem Boræ & Orientis, & propter putredinem Aust. & occidentis; sicut Oxonia quæ per industriam philosophorum de Græcia fuerat ordinata.* (i. e.) "That an healthy city must be open to the North and East, and mountainous in the South and West, like as Oxford is seated, which was designed and ordered by the philosophers that came from Greece."—In problem *Aristot. MSS. 65, in bib. Cotton fol. 12.—Id. Plot. nat. Ant. Oxon. 331*.

Dr. Wilkins, speaking of the school or study aforementioned, says, *Summa cum laude sua florebat usque ad regnum regis Memphrici, nepotis Bruti. Hic literatorum Mecaenas extruxit civitatem, Caer-Memre, a nomine suo vocatam, quæ Oxonia hodie cluet.* Pref. ad *Tanner Scriptor*.

^k The which philosophers, says *Grafton*, being afterwards allured with

Belleſitum te rite vocant Oxonia patres :

Namque ſitu bellum, quid magis orbe tuo eſt ?

This may be called their 1ſt general ſtudy.¹

In theſe early times the Univerſity was a little way, that is about a quarter of a mile diſtant from the city,^m the contrivers of it taking a pattern from their own country, for the Gymnaſia among the Greeks were ſeparate from their cities, on account that they ſhould not bury in cities; it being prohibited by Solon's laws. And again by the Romans, at the promulgation of the 12 tables. They that affected learning among the Britains affected privacy, delighted much in groves, which the *Belleſitum* or *Oxford* at that time particularly abounded with.—*Vid. hiſt. City.*

Hither they transferred their *ſtudia* or *ſchools*, inſtituting and intitling theſe their *Aca-* The *demia*,ⁿ or Univerſity. Of the *hall* or Univerſity.

with the pleaſaunt ſituation of the place, removed from thence to the ſoil where *Oxford* now ſtaundeth, and there taught the liberal ſciences.—*Chron. anno 872.*

Græcoladenſes taedio loci parum commodi adfectos novas ſedes quaſiſſe, allectosq. pratorum & amnium amenitate, quibus belloſitum tanquam ſecundo varie ludentis natura borto cingebatur, eo commigraviſſe.—*Rosſ de Reg.*

And again; “on a large plain cloſe to the walls of Oxford, called Beaumond, becauſe this comes neareſt to the old name of the town, viz. Belloſitum, therefore many think that the Univerſity of Greklade was tranſlated in the time of the Britains to Beaumond, or Belloſite.”—And Leland ſpeaking of Greklade ſchools ſays, “The teachers at Greklade led by the pleaſantneſs of the place, removed “to *Calewa* (one of the names of Oxford.)”—*Vid. Hiſt. City, p. 8.*

¹ *Ubi primum fuit generale ſtudium Britannia lib. Univ.*—Leland coll. V. 4. 167.

Crevit. ibi poſteris diebus nobile ſtudium generale ab inclita Univerſitate de Greklade derivatum, ſituat. inter flumina Thamifae & Charwelli ibi obviantia.—*Rosſ de Reg.*

“*Philophi de Greklade pter amnium, pratorum, & nemorum amenitatem, ſtudium ſuum tranſtulerunt a Greklade ad Belleſitum tunc vocatum; quem locum poſtea Saxones nominabant Oxoniam.*”—*E. lib. Univ. Leland, v. 4, 167.*

^m *Vid. Hiſt. City, p. 253.*

n Mr. Camden obſerves the places we now call Univerſities, were in former ages fitly called *Studies*; but the name of *Univerſity* for public ſchools, firſt obtained about the reign of King Henry III.—*Brit. in Dobuni.*—But with Mr. Camden's leave, the names of Univerſities and *Academies* are much antienter. For the

school here, built by them for this occasion in *St. Giles's* parish, north of *St. John's* college (of which are some remains at present) called from hence, *Aula Græca, Aula Greecoladensium, &c.*—See *Hist. of the City, in St. Giles's* parish.

Near it was another hall of note at this time.*

With the above relations agree the following testimonies: “Prudent antiquity, as we may read
“in our annals, says the great master* of history,
“did even in the *British* age consecrate this place
“to the muses; whom they translated hither from
“*Greeklade* to a more fertile nursery.”

“We find it written in our chronicles that this city was, in the time of the *Britains* the 1st inha-

the former; it is asserted by many, first received their name from the Universality of the Sciences there taught, or *ab universis scholaribus*, all the scholars there resident.—Of this opinion is Erasmus, among others.—In 842, and 848, the Popes Martin and Leo distinguished Oxford by this name; and there is now extant a deed made in Richard I. reign, between R. Sewy, citizen of Oxford, and the Priory of St. Fridiswede, touching a certain tenement in Oxford, wherein is made mention of the publick seal of the University, with this inscription on it: *Sigillum Cancellarii & Universitatis Oxoniensis*.—Of another between the University of St. Frid. 3d King John, to which also the same seal was affixed;—irrefragable proofs that Oxford was honoured with the title of *University* long before the foregoing epoch of time. But the word *University* at first might not so much signify the place of study, as the society of students therein placed, in which sense the lawyers use it to this day.

Academy received its name originally from *Academia*, a seat of place near *Athens*, built by Cadmus the Phœnician, as some say.—Others derive it from *Academus*, who founded a school near *Athens*, hence called *Academia*, and his scholars *Academicks*. Here also Plato's disciples were called *Academicks*; and Cicero is said to have built a House at *Puteoli*, which he called *Academia*, by way of allusion to a college of that name, at *Athens*. Here he compiled his *Quæstiones Academicæ*.—Account of some antiquities, *Leland Itin. V. 2. 342.*

* *Florenti Britannici nominis gloria, duæ scholæ cum eloquentiâ tum eruditione pollentes, quorum utraq; sita in ipsis ripis Isthmi fluvii sanctissimi.*—Leland apud Balleum. Id. Wood, f. 4.

• Camden Brit. in Com. Oxon.

bitants of this island, consecrated unto the Muses."^p

"It is very evident, from *antient* writings, that in the earliest times of the *Britains*, Oxford city was consecrated to the Muses."^q

The same, in his epistle dedicatory, after speaking of *Athens*, *inde ad Britannos Athenarum æmula derivata Oxonia*.

Leland says, "there were in the times of the *Britains*, at *Isis* shore, called *Ryd-ysben*, Greek and Latin schools."^r

Again, "I have read in some writers of wonderful antiquity, that the *Latin* and *Greek* schools flourished greatly at *Oxenforde* in the times of the *Britains*."^s

"Chronicles and histories assure us, (says the "above learned historian, *Camden*) several places "in different parts of the world have been famous for the studies of arts and sciences.—But "of all such places of study, *Oxford* appears to "be of the most antient foundation."^t

"*Sue foundationis insinuant historie Britannicæ perantiquæ*."^u Very ancient British Histories recount and speak of her foundation.

What need we of further witnesses? The many Greek words ingrossed in our language plainly shew the footsteps of these philosophers gone before us. So the MSS. in *Cotton* as before, "*Hi philosophi qui Græci fuerunt usque in præsentem diem quasi sui vestigium reliquerunt*."——A learned author, Sir J. Price, has observed the evidence of their

^p Selden's Coll. in Bodl. 40 R. 21. In a book entitled, A brief account of all the Universities in Europe.

^q Mil. Windfore in Acad. Oxon.

^r In Acad. Europ.

^s In annot. marg. in Polydor.

^t Assert. Ant. Oxon. ed. cum lib. de Acad. Cantab. 1574.

^u Camden in Dobuni MSS. in bib. Cotton. ut prius.

^w Id. lib. Procur. in arch. Bodl.

having been once very conversant in this island from their language, customs, manners, habits, &c. which were continued even to *Julius Cæsar's* days, and are not as yet utterly rooted out from among us. The footsteps, he continues, of the *Greek* language, is evidently seen, not only in particular *British* words which agree in sound and sense, but in the nature and idiom of the two languages — *Of this fully see Sir J. Price's Hist. — Samme's Hist. and others.*

Form of Discipline. And they had in these early times their *form of Academic discipline.*

These philosophers^x (such of them as were divines, called Druids) became very learned Preceptors and Tutors to the youth.^y

The youth met together in great numbers from all quarters, in order for *study* and *discipline*, sent by their parents or relations.^z

For a degree, or completion of their studies in divinity, the *students* should continue their lectures full 20 years,^a (more than is now necessary for a Doctor's degree.)

Of Astronomy, Cosmography, Geometry, Meta-

^x In their management of religious affairs, they committed none of them to public writing, a custom favouring much of the antient Greeks.

They delivered their mysteries by the secret Cabala (a species of Jew worship, descended from Pythagoras, who had imbibed this notion from the Jews) and to the days of Cæsar they continued to lock their religion from the vulgar, or others than themselves.

Their publick records were preserved in Greek characters. No one was suffered to take or write any thing from, except memoriter. — This was also a Greek fashion.

^y Cum igitur studio literarum adeo illustres evasere Druidae, maxime consentaneum videtur penes hos sapientiae magistros, ut appellat Mela, juventutis erudiendae jus ac privilegium fuisse, ad hos facientes filios suos avide oblectabant, ut disciplinae severioris exercitio subacti, quo melius vita dirigatur, inde discant. — Smyth Synt. de Druid, p. 60. — Pref to Bp. Tanner Scriptor. p. 4.

^z Cæsar de Bell. Gall. l. 6. ch. 6.

^a Id. Cæsar.

physicks,

physicks, and Phiſiology; alſo of Ethicks, Law, and Divinity, were learned^a maſters and teachers. In theſe they held *diſputations*; in theſe they *lectured* the youth committed to their truſt.—*Diſputant & tradunt juventuti*, are the words of *Cæſar*.

Though *Cæſar*, in referring the *Gauls* to *England* for *diſcipline* and *arts*, does not particularize *where*, or in what part of *England* this prime ſeat of learning was, yet the ſtate of our philoſophers and matters here are repreſented by him much as they are in general at preſent.^b

But who will ſay *Cæſar* was not here himſelf, and viſited or ſaw the *Study* or *School*?——“*Cæſar* paſſed over the *Tamiſe* about *Gualengaropd*” — (*Wallingford*,) ten miles from *Oxford*; — “and he fought after about *Cyrenceaſter*, (now called *Eiceaſter*)—his rout thus leading through or near *Oxford*.^c

Nor were theſe acts of a private nature, but of a publick and general institution as *now* in our Universities. — And ſo great was their fame in *learning* and *diſcipline*, that foreigners, eſpecially numbers of youths from *Gaul*, to be maſters or adepts in theſe ſciences, travelled hither, as to the moſt learned ſeminary, for education.^d

And that the ſchools or colleges ſhould not be hindered in their ſtudies, it was a privilege particularly indulged them by the King, not to be called off to the wars, to pay no tax, and to enjoy all manner of immunities this or other Universities ever enjoyed.^e

^a Id. l. 6. ch. 6.—Id. *Samme's Hiſt.*——*Toland* on the *Druids*.

^b *Wood*. f. 2.

^c Owte of an old Saxon booke, caullid of ſumme the Old Engliſch Hiſtorie, p. 194.—*Leland's Coll.* V. 4, 122. *Bp. Kennet's Par. Ant.* p. 3, 4, 5, & alii.

^d *Cæſar*, ut prius, ch. 6; and *Smith* as before.

^e *Cæſar* ut prius.

Cæsar mentions an administration of publick affairs,—a parliament that sat as now,—a nobility—in short, a well-formed government—which implies a necessity of schools, and an *academy* or academies to perfect or complete the scholars for the senate, bar, or other superior offices of life.

That these, as other nations of the *Greeks*, had their *Gymnasia*, or publick schools, is without doubt. — So *Pythagoras*, *Socrates*, *Plato*, and others, opened *schools* to instruct their countrymen.—They had not, as I can find, publick salaries, but their merit and excellency in the liberal arts was the means to procure them fame and advancement.

The chief end of an University certainly was to qualify men for civil and religious life, without which they would differ little from brutes. And though one design of erecting an *University* or publick *schools*, was to fit them for the worship of idols; these ends, however diversified in the object, were the same in fact that *Christians* aimed at in setting up theirs (*i. e.*) for the improvement of religion and learning.[†]

Not to forget the use of the academick dress.
dress in these primitive times.

Bale, in his account of *Kentigern*, a *Britain*, 560 years and more before *Christ*, and member of this University, speaks of him thus habited,[‡] *Melote¹ ex caprimis pellibus & cuculla² stricta candidaque contectus stola.¹*

† Webster in acad. ed. 1654.

‡ Id.

§ Script. c. 1. 56.

† A *μηλον οvis* called also *Capa* & *Cuculla*.---Id. *Bale*.

‡ Ex *Cougoul*, Celt. or British.

1 Pliny mentions *Candida Toga*, an emblem of peace and study undisturbed. — Ainsworth dict. in *Toga*. — They wore then white linnen surplices, Stukeley itin. V. 1, 4, 5.

And

And J. Wolf writes, in *vestitu veteres usi fuerunt cuculla, tunica, & scapulare.*^m—Each whereof Mr. Wood says, were forms of habits with our most antient Academicks.ⁿ

The Tunic reached to the knees, or a little lower, was plaited on the shoulders, not unlike the Taberdors gown, the proper vestment of scholars, called *Vestis propria clericorum.*^o

But the principal, or to be particularized from the rest, were the Toga, a *Græcis τὸ σιμῶν*,^p Gown. a *σιμῶν* to cover, called also *Toga Græciana*, and said to be derived from the *Pelasgians* or most antient *Græcians* of this University. This was part of our old dress, and made originally with loose sleeves,^q not unlike that in after ages used by the *Benedictine* order.

And the *Pileus*, a *πίλος*, or cap, was no strange thing to our *Græcian* or *British* students.^r—In the earliest times the square cap was in fashion; but long after the Doctors wore the round. *Solum Doctores in theologia utebantur rotundis pileis quando prædicarunt populo, &c.*—Hence from the oldest records, “*Debent omnes Theologi Decretistæ, Medici, & Logistæ in congregationibus, in-ceptionibus, resumptionibus, in suis pileis interesse; omnes etiam legistas ibidem esse sine Tenis teneri æstimamus.*” With regard to this word *Tenis*, arises another statute, *Quod nullus Baccalaureus legens, vel opponens vel respondens publice utatur Tena vel Birreto.*^s

The former of these, *τινα* *Vitta*, had an edging of lace or ribands of different colours about it,

^m In lib. lect. ch. 6.

ⁿ Hist. f. 26.

^o Hon. Ang. ch. 233, Du Fresne.

^p Hoffman's dict.

^q Wood. hist.

^r Hesian. in op. Di. Arist. l. 8. de Gen. Anim. ch. 5. Plato, l. 3. de republ.

^s C. fol. 63.

which

which being affixed to their caps, appeared ridiculous. A celebrated author makes it to signify much as a coif.^t

The latter from *Suppos*, a garment here in wear, and derived from the *Greeks*, admits of many interpretations.—The most general voice will have it to be a mean or sordid habit, unbecoming the quality or condition of students.^u

Hood. And they wore *hoods*, the most antient whereof hung behind on the back, sewed or tied to the gown, and, on occasion being raised, covered the head, much as a capuchin, whence called Cappa, and the wearers Cappers, Caperhurrers, &c. which capa was used for *Epomis*, an old term for a Graduate's hood in a certain book of statutes, "that every Inceptor in arts, jurisprudence, or theology, reading publicly, should appear in his *pallium vel capa clausa*," (i.e.) in his gown and hood. So *Geoff. of London*, speaking of the *capam clausam*, says, *In studio semper agens*.^w

The *Epomis*, *επωμης*, as before, was in very antient time lined with the skin of beasts, or as now, with lambskins hanging round the neck, and falling upon, and covering the greatest part of the back; called by *Erasmus*, *capitium magisterii*.^x

And the *short boot* which the Masters wore at taking of degrees,^y spoke of in the antientest records, as derived from the *Greeks*, was a custom which prevailed here till the institution of Doctorate of Theology and Civil Law.—Which happening, the Masters chose for themselves,^z in their stead, *slippers*: these they used in

^t Du Fresne gloss.—Spelman's gloss.

^u Id. gloss.

^w Apud Mabil. Tom. 3. Analect. p. 357.

^x Du Fresne gloss. in verb.

^y In tract. de prerog. ord. mon.—MSS. in bib. Cotton.

^z B. 55. b. in Arch. Univ. called afterwards Sloppys & Pynsons. Sandalia. Pincernas. Calceos, Liripiatos Solutaria.

their

their time of inception during the act season, till an order of convocation exempted them from it.— But the modern Inceptors in the time of the act made use of them till the day after the act, when being admitted to regency, they by dispensation left it off.

Nor were there wanting famous authors in the earliest times.

In 3070, temp. King *Rudibras*, shone *Aquila Septonius*, most eminent in astronomy and poetry.— He published, *Prophetiarum suarum, lib. 1.*—*Arbor sterilis a Trunco.*^a

K. *Bladud*, who had studied many years at *Athens*, a scholar of *Pythagoras*, brought with him from thence four eminent philosophers also to instruct the *Britains* in all liberal sciences after the manner of *Oxford*, then prior in credit,^b assigning them *Stamford* in *Lincolnshire* for their study or *Univerfity*. So Mr. Harding:

Staunford he made, so callyd to thys daye,
In whych he made a Univerfite;
His noble clerks, as *Merlin* doth fey,
Had fcholars fele of great habilitie,
Studieng over all allwey in unite,
In all the feven liberal fciencie
For to purchefe wifdom and fapiencie.^c

Which continued till St. *Austin's* time, by whose fuggestion Pope *Gregory* interdicted it for its heresies.^d

Porticus Virunus fpeaks pofitively that the *Britains* in the early ages before *Chrift* were very fond

^a Bale. C. 1. p. 10.

^b J. Rowfe de acad. Leland. V. 4. 180.

^c Id. & Peck in Stamford. 6 chron.

^d Rosa. de Reg. id. Hearne, p. 21.

of literature; and that the isle had been famed for bright scholars as well in *Greek* as *Latin*.^x

And *Pliny*, *Britannia insula clara Græcis nostrisque monumentis*.^y

Leland “ had been considering and expendinge with himself, how great a numbre of excellent goodly wyttes and writers lernid with the beste, as the tymes servid, had been in this your region at suche tymes as the *Romayne* Emperours had recourse to it^z. ”

Of the very learned authors and men to the time of *Julius Cesar*, See *Bale*, as before.^a

Sir J. Price says, “ as there were no times or ages in which were not found learned scholars of the *Britains*, so there was no kind of doctrine but they had the *Principia* and *Canons* of it^b. ” — Whence *Dr. Stukeley* calls them, and proves them to be, a great and learned people.^c —

Before the Roman time this had been called the *Literata*,^d the learned city.^e The most celebrated *Athens*, *Inclytum Oxonium*, — The Theatre and Emporium of all Sciences, — The Seat of the Muses, — The Fountain of Learning; with other such like honourable terms.

But in the Roman times, before the conquest of this isle by *Claudius*, A. D. 84, this city was miserably burnt,^f and the university sunk and perished with it.

^x In *Hist. Brit.* l. 1. p. 2.

^y *Nat. Hist.* l. 4. ch. 16.

^z *New Year's Gift*, V. 1.

^a *Hist. Brit.*

^b *Hist. Brit. Defens.*

^c *Itin.* V. 1. 38, 49, 76. *Id.* Wood fully, p. 2.

^d *Winfor.* p. 31.

^e *Baxter's Gloss.* p. 19.

^f *Twyne*, 114.

^g *Hist. City.*

Gildas complained in his time, he could not write or inform his posterity, from British books, or that treated of his country, of particulars as he could wish, for they were all burnt, or carried away by exiles to *Armorica* in *Gaul*. None then appeared, or were to be found.^c

This could not fail to bring on the place great ignorance, and in general a barbarism of language.

Martial, in his 55th Epigram, l. 4. exhibits the *Britains* deeply immersed or sunk in rusticity. 'Tis by comparison,—enumerating many instances of rude, rough and horrid places, he concludes :

Hæc tam rustica, delicate lector,

Rides nomina, rideas licebit;

Hæc tam rustica malo, quam Britannos.

The Saxons, after their entry into this country, circa A. D. 448, and during their struggling for the government of it, are said to have affected our university with great hurt.^b “How could it be otherwise, says an ancient author, under a cruel, barbarous and unchristian people?” and breaks out, “Where is now the glory of the old Bellesite Academy, when scarce the shadow of its name appears in a very few ancient Writers’?”

He says further, “they endeavoured always to extinguish the natives, that the honour of the university fell off, and by degrees came to nothing; after the defeat and driving of *Ceretics* beyond the *Severn*, and when the Saxons possessed all the inland part of Britain.

And *Grafton*, “there remayneth (says he) no aunciente historie,—the old Britons bookes beynge all destroyed by the Saxons, who endeuored themselves utterlye to extinct the honorable renoune

^c Leland Coll. V. 3. 67.

^b David Landavenfis.

ⁱ Id. & Milton Hist. Engl.

with the name of the Britons, lyke as the Gothes dealt with the Romaines; also the part of *Titus Livius*, where the conquest of Briteyn is remembered; and dyuerse other noble writers, that wrote speciallye of this countrie, are utterlye perished.¹¹

It must be supposed to be some how erected before the Saxons came in full and quiet possession of it; for they changed its name, and preferred it again for a place of study, or their university.

Populus Saxonicus Oxenefordiam nominavit, & in locum Studii præ-elegit.^k

St. German, Temp. R. *Vortigern*, called an Apostle of the Britains, was Bishop of *Auxerre*. He visited *Oxford* in 429, to oppose the heresy of the *Pelagians* and *Celestins*, which then prevailed here and in these parts; in which he was very successful, and died 448.¹

Merlin (Ambrose) lived A. D. 480, Temp. R. *Vortigern*, born at *Carmarthen, Wales*. He prophesied, according to the fashion of the times, *Viguit ad Vada boum Sapientia, tempore suo ad Hiberniæ partes transitura, i. e.* The study of learning flourished in his time, at *Oxford*. And his foretelling, the *Oxonians* running of to *Stamford*, Anno 1334, 7 Ed. III.

*Doctrinæ Studium quod nunc viget ad vada boum
Tempore venturo celebrabitur ad Vada Saxi.*

That studious throng which *Oxenforde* doth cherishe,

In time to come the *Stony-Ford* shall nourishe.
happened literally true.^m

Tebiensis Helias, a Britain and prime poet, flourished about 540. He wrote many books in the

ⁱ Chron. 4 part. p. 34.

^k Lib. Univ. in Arch. Bodl.

^l Bale Script.

^m Peck in Standford, p. 9. l. 11

British and Latin tongue. In a treatise, intituled *Hannes Talisessen*, or, the History of *Tbalisessen*, he drops this expression :

Mi a deythym yma at weddillbion Troia,—"I am come hither again to the relicts of Troy".

Melkin, alias *Mevin*, a Britain, flourished here in 550, *By Bale*, 560, was an excellent astronomer and geometrician.—He published three books.

1. *de Rebus Britannicis*.

2. *Arthuri Mensa rotunda*.

3. *Antiquitates suæ Gentis*.^o

Kertigern, a Britain, flourished in 560; received his education here under *Servanus Scotus*, his præceptor or tutor. He made many excellent scholars; some of whom he sent to the *Orcades*, others to *Norway*, for their further instruction in the Gospel. Three hundred and sixty-five learned scholars he retained in his college of *Eli*, and had near as many whom he consigned for other purposes.^p

He published many things.^q

Sampson, born in *Glamorganshire*, was his contemporary here.^r He was very eminently learned, — resident for some time at *St. David's*, the seat of the Bishops there.^s — After, was elected Archbishop of *York*, where he died. He wrote *De Patientia in Adversis*, *Ep. 1.* and many other Things.

n Lewis Hist. Brit. Id. Sammes.

o Wood Hist. f. 11.

p Id. and Bale C. 1.

q Id Wood. f. 57. Bale c. 1. 54.

r Bale c. 1. 59. Twyne l. 2. 122.

s In this church were preserved certain verses, composed by the Greeks in the early ages, asserting the reason of their original coming here, beginning thus,

Postquam Pallas humi furiens prostravit Athenas
Cræcoladenses Accolæ ripæ Isiacæ conservant, Nescio quos versiculos
obscuros in Fano Sampsonis, hanc originem asserentes. — Leland
Com. in Cygn. & Twyne l. 2. 122.

It is by some said, he founded here the Hall, called after his name, *Aula Sampsonis*, in *St. Edward's* parish, within the city walls. Others have doubted, if this so well comports with the university, that was then in *St. Giles's* parish.

Gildas, said to be the first writer extant in our nation, born in Wales, A. D. 493, the same year as himself says, when *Aurelius Ambrosius*, king of Britain, got a glorious triumph over the Saxons at *Bath*,—flourished circa A. D. 580, surnamed the *Wise*;—spent a good part of his time at *Oxford*,^r afterwards was a Monk of *Bangor*, and died 570.—Disclaimed to write the gests of worthy men, but exposed the vices of the wicked.—He wrote

De excidio Britanniae,
In sui Temporis Clerum,
Conciones mordentes,
Historiam quandam,
De Immortalitate,
Gesta Britonum,
 And some others.

} Lib. {
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Nennius, a Briton born, and pupil of *Elvedug* and *Beulan*, flourished here in 620; was after a Monk of *Bangor*.^s—He wrote

De orig. Britannorum,
De urbibus eorundem,
Eulogium Britanniae,
Apologiam quandam,
Cosmograph. Hist. Mundi.
Additiones Gildae,

} Lib. {
 I
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Theodore, born at *Tharsis* in *Cilicia*, was a student and tutor here.^t He was of the *Græchaladeball*, or *Greek-ball*,^u circa 628; and afterwards

^r Affer. Men. Wood. f. 10, 11.

^s Lewis Hist. 193. Wood Hist. p. 11.

^t Twyne Ap. l. 2. Sect. 8. Wood f. 6. This appears the more certain, in that Bede and J. de Beverley, always reputed of this University, were his scholars.

^u Bale c. 1. 72.

becoming Archbishop of *Canterbury*, repaired it,^u and introduced herein certain Greeks from his own country, — was tutor to the famous *Bede*, *J. de Beverley*, *Tobias* Bishop of *Rocheſter*, *Albinus* Abbot of *St. Auguſtin's, Cant.* — At this time was erected an excellent Library, wherein were re-poſited a vaſt number of valuable books by this prelate.^x

John de Beverley, born at *Harpham*,^y a ſcholar of *Theodorus* as before, was a ſtudent and maſter of this univerſity. — Tutor to *Bede Vuilfrid*, jun. *Bertinion*, *Aodenus*, *Herebold*, *Siggas*, with ſeveral others. He was made biſhop of *Haugurſtalden*, A. D. 686, and after archbiſhop of *York*; which high office he reſigned in 718, to retire to *Beverley*, where he died May 7, 721.^z

By an inſcription in Univerſity college he is ſtiled *Socius iſtius Contubernii*, — An argument that he was tutor or fellow before *Alfred*.^a The Monk of *Beverley* repreſents him as the firſt maſter of the liberal arts in *Oxford*, *Sanct. Job. de Beverlaco*, *primus in artibus magiſter apud Oxonienses*, i. e. The firſt upon record. And his picture in the library at *Salisbury* had this inſcription, *ſanctus Joanes de Beverlaco fuit primus magiſter artium liberalium in Oxonia*.^b Another authority calls him the firſt Doctor in *Oxford*.^c —

^u *Reſtitutor tantum acceſſerit iis ſcholis, quae multo antea Graecorum Philoſophorum doctrinis antiquiſſimis Brytonum temporibus Graecodalenſium Scholarum appellationis rationem conſecutae ſunt.* Twyne l. 2. 116.

Id. Life of *Alfred* p. 145. And *Leland MSS.* in *Bodl. N. E. F.* 28.

^w *Parker de Ant. Eccl. Brit.* *Godwin de Ep.* Id. *Burton Gr. Ling. Hiſt.* p. 52.

^x *Selden Life of Alfred*, p. 145. *Wood Hiſt.* f. 6.

^y *Leland Coll.* V. 4. 100.

^z *Bale c.* 1. 90. *Alphred Chron.* Twyne l. 2. 171. *Wood Hiſt.* f. 11.

^a Id. *Wood.*

^b Id. But Twyne calls this a miſtake, — *Gildas*, *Nennius*, and others, were Maſters before him. *Ap.* l. 2. f. 170.

^c *S. Johnes. primus Doctor. Theolog. in Oxonia*, *Leland Coll.* V. 4. 100. *Ex lib. de Vit. St. Johnis. Arch. Ep. Ebor.*

He wrote *Pro Luca exponendo*, l. 1.

Homelias Evangeliorum, l. 1.

Ad Hildam ep. plures.

Ad Hereboldum Discipulum, ep. 1.

Ad Audoenum & Bertinum, ep. 2.

Bede, born 676, surnamed the *Venerable*, esteemed the greatest scholar of the age, was a pupil here of *Theodore* and *J. de Beverley*, and died at *Glassenbury* ^a 734, *Æt.* 90, ^e 7 Cal. Jun. on Ascension-Day, 762.^e

Cambridge claims him for their member; but their right is disproved by nothing less than an edict or law of parliament, 7 R. II.—but of this further under that year.

He published three volumes in folio, consisting of seventy-eight books.

Flaccus Albinus, called *Alcuin*, born in *Yorkshire*, as some will, others that he was born near *London*, *Tanner Script.* was pupil to *Bede*.^f He flourished in 780,—was præceptor to *Charles* the Great in 793, and first institutor of the *Parisian* academy.

He published above one hundred books on religious subjects.^g

Kenelm, or *Kenulph*, King of *Mercia*, suffering martyrdom 821, had requested of the Pope of *Rome*, that the scholars of *Wynchomb* Abbey should be referred to the general studying place or *University*; which Mr. *Wood*, with good reasons, interprets to be *Oxford*.^h

King *Alfred*, circa 869,ⁱ refreshed or gave new life to this *University*, which by the fatality of wars had been sinking, and now almost expiring — So *Cambden*. — The pious King *Ælfred* restored the *Mus-s*, who had suffered a long *Exile*, to their former Habitation.—*Brit. in Dobuni*.

^a Mon. Angl. l. 4.

^e Bale C. ch. 2. 97. *Tanner de Script.* n. t.

^f Bale C. 2. 210. *Wood Hist.* 11. *Twyne Ap.* l. 2. § 178.

^g See *Tanner Script.* n. a. in *Albinus*. ^h Fol. 13.

ⁱ *Annals Winton.* 866. *Id. Twyne Acad. f.* 185. — *Varient quantumlibet authores de antiquitate, dum alii originem deducant ab anno 856*

He built three colleges or halls.¹—The 1st for grammar. — This stood in the *High-street* of the city, on the south side, near the East-gate, and 26 grammarians were maintained in it. — Because it was instituted for the lowest of the sciences, he called it *Parva Universitatis Aula*, or the *little Hall of the University*. So it was called, and was of Note in Mr. *Ross's* time, 1486.—*Wood*, f. 13. *Id. Ross de R. Alfred.*

The 2d he erected and endowed for 26 scholars in logick and philosophy, to which he gave the name of *Aula minor Universitatis*, the *lesser Hall of the University*. — It stood a little north-west of the other, within the city, in what was after called the *School-street*, forming at present the south site of *Brazen-Nose Coll.*—This was for Logick, Musick, Arithmetick, Geometry, Astronomy.

The third stood a little to the west of the 1st, in the *High-street*, and forms the site, and is part of *University Coll.* great quadrangle, and was by

vel 873, aut 895, interea admonitos volo de restauratione, non originali, ut verbo utar, institutione cogitent. Mil. Windsor p. 30.

Studium de Greclad translatum Bellefitum furore paganorum cessavit; tandemque per Aluredum reparatum fuit. Leland, Itin. vid. Annal. V. 4. 167.

The reason of the King, given by J. Spelman, for fixing upon Oxford for his seat of learning, discovers a great deal of partiality; if he had not had a particular respect to the University built here before; Wantage, the place of his birth, Abington or Dorchester, considerable towns also, and either of them as convenient as Oxford for a conflux of people to replant the borders of his kingdom of Mercia, would have been as convenient to him; or, if he had a regard to the security of his kingdom from the incursions of the Northumbrian, and East angle Danes, Warwick, Northampton, Bedford, and other Towns, would have suited better, as situated near the heart of the island. But why Oxford preferred above all these? but that learning had long flourished here before, and obtained a great name on that account.—And though the place at this time was deserted by its students, by the cruelty of the Danes, yet here were inns, schools, churches, and all things else that might easily and quickly be made fit for their reception again. *Vit. Alfred. Wood l. 1. f. 8, and 13. Plot Nat. Hist. Oxf. ch. 10. 30.*

¹ Some doubt if Alfred instituted more than one building, called his college, which he repaired and disposed into three classes,—Theology, Philosophy, and Grammar, &c. — *Twyne*. — But this opinion is very rarely adopted.

him called "the great Hall of the University," *Aula magna Universitatis*.—Here was provision for 26 students in divinity only.

The first Professors in Divinity were St. Neot, styled, (by *Annal Winton*) D.D. and *Grimbald*, the Chancellor, and a Doctor of *Oxford*, as he was of the Parisian academy.—*Tweyne Apol. f. 185.*

In Logick, Musick, Arithmetick, the 1st Reader was, *John Erigena*, of whom anon.

In Geometry and Astronomy, *John*, a *Welshman*, and Monk of St. *David's*.¹ (He is often confounded for *J. Erigena*.)

And many more halls destined for the like and other purposes of learning were in a very few years after built, much superior to the above, by the nobles, after the King's example, the *Oxford* citizens, their neighbours, and others.^m

Particularly ten schools or halls were then erected, seven for liberal arts, and three dedicated to philosophy, on all which were inscriptions, omitted in later buildings.ⁿ

Mr. *Cambden* tells us, "that because of the frequent destruction of the cities that followed in the *Saxon* times, *Oxford* was for a long time famous for nothing but St. *Fridiswide's* reliques, *Alfred* restored to the banished Muses their own seat again.—" That learning in this King's reign was sunk to a very low ebb, there being not any that could read *English* on the south side of the *Humber*, or a priest that could translate *Latin* into *English*.—And that ignorance in his subjects obliged the King to call in foreigners for their instruction."^o

But these accounts seem much too exaggerated, and are hardly possible, from the number of books

¹ After many Years spent at *Oxford*, he was preferred to the Abbey of *Athelney*, Wood f. 16.

^m Leland. MSS. Itin. V. 4. 167. Id. Ross. de R. Alfr. Wood f. 7.

ⁿ Fitzherbert Descript. Oxon.—Leland. Itin. V. 9. 121.

^o Brit. in Dobuni.

published, and the learned men of publick characters mentioned by authors, *Bale, Tanner, &c.* though learning appears to have laid chiefly in *Wales*, where the *Britains* were driven at the coming of the *Romans*, or had retired with their books and muniments.—Nor does *Alfred* stand in need of his countrymen for his professors.—*Grimbald* indeed the only stranger, born in *Flanders*, the King in his return from *Rome*, through his fame and general good character, was induced to visit, was generously received and treated by him; besides, being an eloquent man, and a most excellent interpreter of the scriptures, the King had good reason to invite him to be one in his new institution. — Upon which he came here anno 885, or (884 according to the annals of *Winton*.)

He also sent for *J. Erigena*, who had been his præceptor.—He was an *Englishman* born at *Ergene*, in the confines of *Wales*,^p whence he was named. He had travelled to *Athens*, there applying himself much to the *Greek, Chaldee, and Arabic* languages; at his return to *England* was a Monk of *St. David's*. —At the quarrel between *Grimbald*, and the old students, he left *Oxford* and retired to *Malmsbury* abbey, where he opened a school, and there exercising a tyranny over, was stabbed by, his own boys, with their pen-knives, circ. 889.^q

The King likewise sent into *Wales* for *Affer*, born in *Wales*, a Student or Monk of *St. David's*, and after Bishop of *Sherborne*. He flourished in 886, had been Tutor to the Princes; by some is said to have instilled into the King the desire to

o Leland Coll. V. r 18.

Cujus maturitas morum, dignitas, eloquentiæ, & doctrinæ sublimitas, mire omnium permulcebat aspectus & animos.—*Id.*

p Tanner's Script.

At Brazen-nose College, over the refractory, are two very antient busts; the one of the glorious King *Alfred* the Founder, the other of this *J. Erigena* who first read lectures here.

q W. Malmsbury, de Gest. Reg. Ang. l. 2. c. 4. Bale, &c.

restore the University.⁹ He died 910, was buried at *Shelburne*. — Some confound this *Affer* with his Uncle *Affer*, A.B. of St. *David's*, and who wrote *Alphredi res Gestas*, &c.

Neot, the Abbot, was another prime Person, chosen by the King for a part in his important designation. — The son of King *Athelwulph*, and uterine Brother, or nearly allied, to *Alfred*, — (*Wood*, *Speed*, &c.) — had read publicly, *scholis Oxoniensibus*, in the halls or schools of *Oxford*, lectures. — *Affer. vit. Alfr. sub. an. 814.* — His death is uncertain, but after his sepulture at St. *Guerrirs*, at *Ginesbury*, in *Cornwall*, he was *sainted*, and his memory gave names to the places of *Neot flow*, and St. *Neot*, in *Cornwall*, St. *Neot's Hunt*. — *Twyne's Apol. l. 2. f. 184.* — *Spelman's life of Alfr.*

Of such, were his first Regents or Professors, in his new appointment, men of the greatest learning and character. In these offices they continued for three years or more, when a great contest broke out between the scholars or masters they found here, and themselves, but chiefly *Grimbald* the foreigner. The former pleaded their antiquity and seniority against the latter. They urged in their defence, they were then indeed fewer in number than aforesaid, owing to the cruelty of the *Pagans*, that learning had flourished there ordinarily before *Grimbald's* coming, and proved by indubitable evidence, from their ancient annals, that orders and constitutions had been there established by pious and very learned men, such as *Gildas*, *Melkin*, *Nennius*, *Kertigern*, and others, all of whom followed their studies there to a good old age; that St. *German* coming to *Oxford* in 440,

⁹ Tanner ut prius. — But *Neot*, with *Ethelred*, A.B. of *Canterbury*, *Pleymund* his Successor, *Wenefrid*, Bishop of *Worcester*, and *Werenulf*, Bishop of *Leicester*, were the Chiefs in advising the King to the Erection of these Halls. — *Spelman's life of Alfred.* — *Wood*, f. 14. ex *Rous*, &c.

¹ Chron. Sax. p. 102.

² Godwyn.

and residing here half a year, in his progress through *England* to preach down the *Pelagian* heresy, did well approve of their rules and orders.*

“ It is hard (says the ingenious *Dr. Fuller*) so
 “ to compose two swarms of bees in one hive,
 “ but that they will fall out and fight. The col-
 “ lege of logic, from the foundation thereof,
 “ studied divisions, as well as distinctions; there
 “ happening a deal of difference between the
 “ Aborigines and the Advenæ, the old stock of
 “ students, and the new store brought in by *Grim-*
 “ *bald*: The former, standing on their seniority,
 “ expected more respect unto themselves, deriv-
 “ ing their privileges from their learned ancestors,
 “ time out of mind, which the *Grimbaldists* would
 “ not consent to.”†

The King, hearing of this controversy, repairs to *Oxford* to put a period to it, who shewing much moderation, and endeavouring to reconcile them by persuasion, it so moved *Grimbald*, who thought himself sure of the King's favour, that he left *Oxford* and went to the monastery at *Winchester* (which the King had built, and where he had also erected a chapel,‡ and a house for his reception) and removed from the vault of *St. Peter's* church, in which he had built the tomb, wherein he had designed to have laid his bones.

The work of the schools being wholly finished, stored with scholars, and furnished with professors in all sciences and faculties, the King himself, whose memory (*Hyde's Annals*) shall be as sweet as honey in every man's mouth, attended with his Nobles in great solemnity, graced the 1st lectures

* They had not only Statutes for the Government of the Studies, but for Dress proper for Degrees.—No Master then was admitted to his Degree, unless booted, (a Fashion which in after Time obtained in the Doctorate of Theology) hooded and gowned,—The Hood black, but Gown grey, like after the *Benedictines*. W. f. 12. ex MSS in Bib. Cotton.

† Ch. Hist. of Brit. C. 9.

‡ Leland Coll. V. I. 18.

with his own presence, nor ever ceased till he saw his work brought unto the full perfection.

In founding of the above, he acted with great judgement with regard to the morals as well as the learning of his constituents. They were enjoined every day, before their going to their studies, to say prayers themselves, or to be present at them ;^w which custom, though in our Universities is usual, yet was not formerly, and therefore we find it observed by *Edward Higgons* as a note of pre-eminence in this institution of King *Alfred*.^x

And further, he ordained statutes for its better government, adorned and secured it with privileges and immunities by his royal charter, confirmed by a papal diploma obtained from *Martyn II.* circa 882.

So Mr. *Harding* :

And in the yere VIII hundred LXXX and
tweyne,
Martin Bishop of Rome graunted to King
Alured,

To found and make a study then againe ;
And an Universtee for clerkes in to rede,
The which he made at Oxenford indede.
So that intent that clerkes by sapience,
Againe Hereticks should make resistance.

In this papal confirmation of it, *Oxford* was then stiled an *antient Academy*^z or University.

The University at the time of this request of the King, had been under an interdict on account of *Pelagianism*, began by *Pelagius*, Monk of *Bangor*, who had propagated his heresy with great prevalency, and to the general hurt of this society.—
See before in St. German, p. 16.

^w Spelman's Life of Alfred, n. 2. p. 146.

^x Geogr. lib. 6. ch. 8. ^y Chron. 110.

^z Ayloff. Hist. Univ. Oxon. p. 12. —Ex Leland.

It is to be observed that *Alfred's* erection of new schools or halls was placed in St. *Peter's* parish in the city (where was a church built by *Grimbald* for the occasion) very different from the *Greke-ball* aforementioned, and others in St. *Giles's*, which were *extra Portam Borealem*, *vid. p. 3. n. e.* The University was then seated north of the city gate, where it had continued from the beginning.—Here St. *Giles's* church was assigned for their convocations and congregations, that had also served their predecessors^a from their first entering on *Christianity*, and had been an oratory or temple in another form to the *Britains*, as St. *Paul's* in *London* was *Diana's*. *Hist. City, St. Giles's Church.*

Mr. *Windsor* observes, *Oxonia vetus est & nova, sicut in agro Oxoniensi Woodstock novum, Sarisburia novum, Windesore novum, &c. Oxonia autem vetus illa, ubi multis ante Aluredi instaurationem retroactis annis, celebre fuit gymnasium: longo jam tempore antiquata, citra Isidem in septentrionem porrecta.*

“There was Old and New Oxford,” as Old and New Woodstock, Old and New Sarum, &c. The old or primitive Oxford, was that celebrated one, long before *Alfred's* restoration of the University, lying on the north of the river *Isis*, but long since worn out of use.”

This accounts for the many mistakes crept into authors concerning it.

Aluredus *scholas variarum artium apud Oxoniam primus instituit.*—*Consilio Neoti Abbatis Scholas, &c. apud Oxoniam primus instituit*, and other like.^c

Alfred first erected the new University, and in a new place, on fresh statutes, &c. but has not

^a A church long before St. *Giles's*, dedicated to another St. *Leland*, V. 2. 141.—Id *Twyne*, Apol. p. 118.—*Radborn Chron.*—It was destroyed in the bloody wars and revolutions that happened in the early days.

^b *Mil. Winsor. Acad. Europ. p. 28.*

^c *Life of Alfred.*

the least title or pretence to be called the Founder of the old or ancient University, in *St. Giles's*.

The schools being founded, were not at first endowed with possessions; for in those fluctuating and perilous times, this had availed them but little. But he was generous to assign the professors and scholars annual stipends for their constant maintenance, even a full eighth part of his whole annual revenue. Nor was he content with bestowing his bounty in this manner whilst alive, but gave it in charge to his heirs and successors, that his academicks should be for ever maintained and supported.

King *Alfred* dying anno 900, was succeeded by his son King *Ed.* who had been a student of this University; and from his father's example and instruction, proved as great a friend to learning and learned men.*

Ethelword, another son, was stiled, *Vir literatissimus & philosophus in Academia Oxon.*† He preserved the University in a very flourishing condition;—and so it continued under King *Athelstan*,‡ who well knew and remembered *Alfred*, and had likewise been educated at this University.—Nor did the learning of the place fall off under the succeeding Kings, *Edmund*, *Edred*, *Edwy*, *Edgar the Peaceable*, or *Edward the Martyr*, till the year 1000, 12th R. *Ethelred*, when great numbers of Danes, like a colony, under the lethargick reign of this King, began to infest the nation with their ravages; and in 1002 this city suffered a conflagration, — rapine ensued, — that they left not a leaf of many a good book; which is the reason that few or no writers of these ages,

* Leland Itin. V. 4. 168.

† Wood Hist. f. 16.

‡ Id. f. 42. Rofs de Reg. Twyne Ap. l. 2.

§ Id.

except *Bede* and *Franc. Albinus* are extant or in being; and at a time when the Saxons were learned beyond any other part of Europe.^z

The city soon after raised,—the scholars assembled, — but another like misfortune overtook it again, and redrove them from their quarters.—*Oxonia iterum anno Dom. M ix^o. per Danos incensa.*^h 1009.

Edmund Ironside's adverse reign was luckily commuted for *Canute* the Great, anno 1017, 1017. who, on coming to the crown was an especial friend to the Muses, founded diverse schools in the cities and towns of the kingdom, endowing them with suitable salaries for the education of all his subjects; and in 1031, going to *Rome*, obtained of Pope *John* 1031. XXI. that *the School*. emphatically, as this University was often called, should be exempt from taxes and tributeⁱ

He was succeeded, anno 1039, by his son *Harold*, called *Barefoot*, incensed against 1039: this place for the death or massacre of some of his noble friends, who therefore revenged it home upon them;* for besides violating the con-

^z Wood. Hist. f. 44, ex Leland. ^h Leland. Itin. V. 4. 168.

ⁱ Wood. f. 43. Rog. Wendover in Vit. Alfr. — Ralph Dicetus Chron. sub an. eod. and the Saxon Annals alledge this, among other reasons then urged, that it was then full of scholars, as well from neighbouring countries as from afar off. — And, it appears, the Royal friend and donor, or procuror of this Grant, lived here many Years; was here resident, when he endowed *Abendon Abbey* with the Advowson of the Church of *Abendon*, and enriched it with many farms and rents in *Oxford*; and when, as says the register of *Abendon*, in *Bib. Cotton.* f. 108, &c. Wood, f. 43. He summoned the Parliament to meet at *Oxford*, to confirm the laws of King *Edgar*, by some, of King *Ed. I.* for translating of which laws from the Saxon language were many learned scholars here ready for the purpose.—*Id. Wood.*

* *Haroldus Levipes Danus Angliæ Rex infestus tum civibus, tum eruditis Isidis vadum incolentibus, quod Danos Nobiles fugientes ad Fani Fridiswedæ pyramidem consilio Eadrici proditoris scelestissimi occidissent, armatum militem eo misit, qui urbem strenue diriperet, & collegia bonis artibus dedicata confringeret, scholasticis hinc illinc metu fugientibus.*—*Leland. Com. in Cygn. V. 9. 81.*

secrated places of study and worship, he robbed them of their revenues given by *Alfred*, by which the colleges were left naked; many fared worse, being levelled with the ground. He thought he did the University men a great favour that he stripped them of their estates, and left their buildings standing: — In which state it continued during the short-lived reign of *Hardicanute*,^k till *Edward* the Confessor ascended the throne, anno 1041, and 1041. by a special edict established, that all the revenues given by *Alfred*, and confiscated by *Harold*, be restored to their antient owners. By his favour, arts and sciences revived, and *Oxford* began to shine with its antient lustre. So *Ingulph*,^l who was one of the number here, and a celebrated writer, says, “ I was educated and spent many “ years at the University of *Oxford*, with many “ foreigners also;” thence he went in 1050 to *Crowland* Abbey, which he instructed in the learning he had imbibed at *Oxford*.

King *Edward* departing in 1066, was 1066. succeeded by *William* the Conqueror.— Besides the houses taken or despoiled by him, were many hotels or halls for scholars, whereof *Robert*

^k Leland says, “ this King, besides depriving these schools of their revenues, totally destroyed the two lesser of these halls, sparing only the Divinity or greater school; endowed afterwards by William Archdeacon of Durham — *Itin. V. 4. 168.*

But a Stat. Book of Univ. Coll. says, the revenues left by *Alfred* were continually paid to the time of the Conqueror.—*Wood's Hist. f. 44.*

^l *Ingulph Hist.*

He was born 1030, bred at a school in Westminster, and after entered at Oxford where he chiefly applied himself to the reading of *Aristotle* and *Tully*, was afterwards Secretary and principal favourite of the Conqueror, by whom he was made Abbot of Croyland, and died 1109.—He published the history of this monastery, re-published by Sir H. Savil in 1596. But the Oxford edition in 1684, is much more enlarged and correct.—*Collier's Diet.*

Doyly had 42.^m — *Robertus D'oili bt. in Oxon XLII domos. hosp. tam infra murum quam extra, et ex his XVI reddunt gildam & galbam. — Alia neutrum reddunt; prae paupertate non possunt.*

About the same time also the Conqueror deprived the scholars of such exhibitions as had been settled on them by King *Alfred*, and issuing from the Royal Exchequer, as refused to preach in the *Norman* tongue to the extirpation of the *Saxon*. — Whence some retired in private, others fled to the country, others lived very indifferently on the contributions of friends, till they were otherwise endowed, yet exercises continued to be followed in some sort.^o — He ratified the laws of *Edward* the Confessor, made so much in favour of the University,^o though mean enough to deny, in a speech to his nobles, against his brother *Odo*, Bishop of *Baieux*, his having any way detained or hindered the munificence of the *Saxon* Kings, especially *Alfred*, towards the churches and learning.^o

But finding this attempt impracticable, and not willing to carry things too far against an University, in order to secure the better the throne to him and his posterity, he thought of milder terms, and a reconciliation, and sent his 3d and youngest son, *Henry* (afterwards King *Henry* I.) to study here) which gave great reputation to the place, and it became soon filled with scholars.

That scholars were here, in and before his time, appears from the antient statutes of the chapel or

^m Domestay.

A College was where Rob. Doyly in 1071 built his castle. — *Jarvers in Catholic in voce Hospitium Linwood constit. l. 5.*

ⁿ Wood, f. 45.

^o Anom. in Frag. W. Conq. quod præfigit T. Walsingham. — W. 46. — Id. MSS. in Univ. Coll. Bib. Vit. Alfred, l. 3. p. 196, n. 2. & Wood Hist. f. 46,

college of St. George; frequent mention being made of the *Fellows* and *Tutors*, and also of the *Commoners* and others therein residing, in which statute there is this provision made, "That all the Clerks (*i. e.*) the Scholars, should eat and drink in the presence of some one of the Canons;" which Canons were afterwards, in King Stephen's reign, translated to *Osney*: the house itself after became an hotel for secular students, subject to the Jurisdiction of the Chancellor of the University.—
Vid. St. George's Chap. in Hist. City.

F I N I S.



A D D I T I O N S.

p. 1. AFTER 2855, ADD,—Pref. to *Tanner script*.

— l. 9. AFTER High Priest,—He published two Books; one of the Rites of Sacrifices, the other of Astronomy.—*Bale script* &c.

p. 2. l. 10. AFTER *Paterculus*—In *Hist. Rom.* l. 1.

— l. 20. AFTER ch. 8.—That the *Greeks* were in this land, *antiquitus*, prior to the *Romans* or *Saxons*, *St. Jerom* testifies in *Quest. five Trad. Hebr. in Genesin*. citing very antient authorities to prove it, — “*Legamus Varronis de antiquitatib. libros, & Sicinii Capitonis, & Græcum Phlegonta, cæterosque eruditissimos viros, & videbimus penè omnes insulas, & totius orbis littora, terrasque mari vicinas Græcis accolis occupatas; qui ut supra diximus, ab Amano & Tauro montibus, omnia maritima loca usque ad oceanum possidere Britannicam.*” And not only were they inhabitants here, but famed for arts and sciences.—*Wood, f. 2.*——*Orpheus* also had employed his pen in honour of the *Britannic isles*. So *Onomacritus, Aristotle, Pytheus, Dicaearchus, Eratosthenes, Strabo, Polybius*, and others; but not to hold a light to the sun, as is said.—*See them.*

Of the same opinion, concerning the *Greeks*, is *Camden's Brit. f. 31. in name of Britain.*

p. 13. l. 6. AFTER left it off. — The manner of taking *Degrees*, and exercises requisite hereto, appear not till the time of *H. II.* — But the term *Bachelor* is more antient, according to *Fr. Junius in Acad. Baccalaureus*, a *Baccha*, & *Laurus*; from the laurel sacred to *Apollo* (a Deity of the *Greeks*) and to the *Muses*. — As many as were promoted to this Degree, had their heads crowned with its leaves

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and berries, like the poets, which custom or fashion continued till H. VIII.*

Master. The word *Master* is variously wrested; the most natural and ready interpretation of it is, the *μητωρ* of *Hesychius*, *Jul. Scaliger*, *Scapula*, &c. answering to *consiliarius*, *peritus*. So *μητωρ* Ζευς H. Θ. Πριαμος *μητωρ* αταλαντος H. x. — *Jul. Scaliger*, *Hesychius*, and others, use also *μηγιστωρ* for *Master*, Latin *Magister*, a *μαγιστ*^b & *ιστωρ*^c signifying a *Præfect* or *Ruler* over a *Society*,^d *πολιμνικων επισαντα*. — *Sophocles* in *Ajace*. — The latter imports a *Master* properly of the learning and morals of the juniors; *Scapula*. — The *μηγιστωρ* denoted in general, much the same as *σοφος*, the antient and general name of our Academic Masters, *more Atheniensium*, “after the *Athenian* manner,” as *Mr. Wood* says,^e and their pupils and scholars were hence stiled *Sophistæ*, *Sophists* (whence the name of *Sophs*, in use now among us) and their science *Sophistry*: because they professed to be lovers of wisdom, they got to themselves the name of *Φιλοσοφοι*, *Philosophers*.^f

Two years antiently was the complement or time for the fulfilling the *Sophists* degree, of which are evident remains at this day.

Doctor. The name of *Doctor* claims its descent from the *Greek* *δοκω*, in *existimatione esse*, “to be in esteem,”^g *οδοκωρτις*. — *Euripid.* in *Hecuba*. *Τοις αδοξωσιν*. — *Gal. ch. 2*. Whence *δογματα*, *Decreta* & *placita Doctorum*. With these, as should seem,

* *Wood. f. 21.*

^b This the Britains greatly famed for — *Artem Magicam Britannia ætonite celebrant tantisque ceremoniis, ut dedisse Persis videri possit.* — *Pliny* in *Nat. Hist. l. 30, c. 1.*

^c *Ainsworth Dict. in Verb.*

^d The Masters of Arts originally were preferred to Doctors in Theology, till the statute was made, obliging a regency in arts to be necessary for Theologists. — *Wood. f. 21.*

^e *Wood. f. 21.*

^f *Id.*

^g *Scapulo Lexic.*

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was lodged the prime or chief care and government of the University.

p. 16. l. 12. AFTER *Vortigern*—studied here, *Affer Menev*.—*Twyne Ap. l. 2. sect. 83, 99. l. 17. AFTER 448.*

In his time the University was governed by wholesome laws and statutes, and enjoyed a very prosperous condition.—*Wood, f. 12.*

Constantius says of *St. German*, and his fellows, “*erat in illis Apostolorum instar autoritas per conscientiam, Doctrina per literas, virtutes ex meritis, accedebat præterea tantis authoribus assertio veritatis, itaque regionis illius Universitas, in eorum sententiam prompta transferat.*”——In *Vit. St. Germani*, & *Twyne Ap. l. 2. sect. 83.*

p. 16. l. 30. AFTER *true*.—*Wood. f. 165.* *Twyne* prefers *Merlin Caledonius*, born in the confines of *Scotland*, who flourished temp. *R. Arthur*, 570, for this prophecy, *Ap. l. 2.*—with this difference, for *tempore venturo*, he uses *ante finem sæcli celebrabitur*.—In this he has been followed by *Leland's Comment*, p. 48.—*Harding's Chron.*—*Bp. Wilkins* affirms the *Merlins* were both one or the same.—*Hist. Lib. f. 31.*

p. 17. l. 5. AFTER *Troy*;—He is thought to have been of *Oxford*, as being very intimate or connected in close friendship with the *Merlins*.—*Tanner in script.* The latter his scholars.—*Id.*

p. 17. l. 28. AFTER *things*.—He lived in *Dola (Deal)* in *Gallia*, procured many books of the *Britains*, that had been carried away.—*Vid. p. 15.* Among the rest, that which *Walter Mape*, Archdeacon of *Oxford*, brought to *England*, temp. *R. I.* which falling into *Geoffry of Monmouth's* hand, he translated it. *Wood. f. 6.*—This serves to correct that trite and vulgar error, that *Geoffry* was author or forger of the *History* that made so much for King *Brute* and the *Britains*.

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p. 18. AFTER parish. — But that he built here some halls *Bale* is witness. c. 13. nu. 51.

p. 20. l. 16. AFTER books. — In his time K. *Offa* anno 759. (*Vid. Hist. City, p. 189.*) as *Fabian* reports, repaired the halls, expressed by the name of *Scholas quasdam bonarum artium Oxoniæ*, and refitted them for the use of the scholars. *Hoveden* thinks this was in 775, after the battle of the *Mercians* with the *Kentish* men at *Oxford*. — *Twyne. Ap. l. 2. sect. 86, 161.*

p. 22. l. 32. AFTER instruction. — *Brompton Chron. in Alfred. Flor. Vig. Sub. an. 871. Rad. Higden Cestr. l. 2. ch. 1. Ross. in Reg. &c.* it is further said by these, that a scholar could not be found in all the *W. Saxon* kingdom fit to teach *Alfred* his accidence, and that he was twelve years old when he began his alphabet. — *Wood, f. 13.*

p. 24. l. 16. AFTER life of *Alf.* — Of his hall, here built and called after his name, *Vid. Hist. City, p. 78, 89.*

—— l. 23. AFTER foreigner, — who had introduced foreign laws and statutes.



E R R A T A.

- p. 1. n. ^b *Chronica*.
 —4. n. ¹ *Boreæ*.
 —6. n. ⁿ *quarum*.
 —7. n. AFTER *Dobuni*, v MSS. &c.
 —8. l. 6. for *is*, *are*.—n. ^x; AFTER *thing from*, ADD *them*.
 —10. l. 27. for *before Christ*,—560 years after *Christ*.
 —11. l. 10. for *were was*—DELE a *Græcis τὸ βῆσπος*.—l. 24,
Legistæ.
 —15. l. 24. *all ways*.
 —16. l. 14. for 429, 440.—n. ¹ DELE *Bale*, add *Wood*, f. 13.
 —18. l. 10. for 580—560.
 —20. AFTER *Glastenbury*, 735. æt. 59. *ex Vet. Lib. de Vit.*
Bede.—by *Bale* in 734. æt. 72. by *Tanner*—in 762.
 7 Cal. Jun. on *Asc. Day*, æt. 90.—l. 30. 886. 32. *was*
now.
 —22. l. 12. *with J. Erigen*, &c.—l. 25. DELE *Alfred* to
again.—l. 25. AFTER *reliques*, ° *others*.
 —24. l. 2. *Shirborne*.
 —25. l. 3. AFTER *orders*, *Affer Men*, *Spelman*, &c.—l. 26.
 DELE *in*—after *built*, —n. ° AFTER *booted*, —
Their boots coming over the calf of the leg, not
unlike the Cothurnus, and *hooded and gowned* (their hoods
 and gowns black.)—*Wood*. f. 12. *ex MSS. in Bib. Cott.*
 —30. n. ^k *revenues*. In *additions*,—n. ° *Scapula*.—17. 5. for
the Merlins, &c. *the latter Merlin his scholar*, *Tanner*,
Bale.

